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Arts and Sciences.

BY DR. T. A. CARR.

Oxygen—The Ghost of Graves, Cause, and Belated Pile, after which was Named—Discovery of Oxygen, Effects of its Discovery—Recurrence to Battery Record for an Explanation of its Affinities—Oxygen a Supporter of Combustion—A Supporter of Respiration—A Vitalizer of the Blood and Sanitary Regulator of Surroundings—Significant Quotations from a Life-Chemist—Major General Oxygen or Hell in Horrors on route to "Heaven in Holiness" and the Triune Dust Links, Electricity, Heat and Light to be Considered.

Oxygen being the supporter of all these phases of spontaneous combustion, such as the "Jack-a-Lantern," "Will-o'-the-wisp," and other wondrous phenomena of lowlands, mines, caves, wells and graves, was in former times supposed to be named gas, after ghost, ghast, or ghost. The alchemists even dared not to approach the mysterious presence of the "spirits" of wine, "spirits of ammonia," "spirits of caloric," "spirits of turpentine," and other spirits without crossing, prayer, and purification.

The Discovery of Oxygen by Dr. Priestly of England, in 1774, was effected by submitting the peroxide of mercury to the affinity suspending effect of the rays of sunlight conducted by a powerful lens or burning glass, just as battery action or heat does now, and would have done then, had the rationale of the premises been understood.

The Effects of the Discovery of Oxygen are said to have in a measure revolutionized the manners, customs, and scientific assume of the world; more so, in fact, than the discovery of attraction of gravitation during the previous century. It gave origin and impetus to new trades, separated metals from their ores, and effected thousands of other compositions, decompositions, and recompositions of the most wondrously progressive arts, sciences, and manufactures of that day and generation.

The Methods of Producing Oxygen are various. It can be obtained from nearly all the elements under the powerful affinity suspending pervasion of battery action. The more ready and inexpensive means, however, is the exposure of the black oxide of manganese or chlorate of potassa to the red heat of a retort, or the electrical decomposition of water.

Oxygen Physically Considered, is a transparent, tasteless, colorless, odorless gas, one-tenth heavier than air and one-fifth of its volume; very slightly refractive and magnetic, but never as yet condensed to a liquid. It is soluble, and will diffuse 4.5 of its volume in 100 volumes of water.

Oxygen Chemically Considered, is neutral, seemingly passive, and void of alkaline qualities, yet when polarly aroused becomes an element of the most extensive power, manifesting and exerting affinities proportionally strong or weak as the polar distance of its elementary choosing. Save fluorine, its next polar, or electric-negative neighbor, oxygen has an affinity for all the elements, increasing as their polar distances increase, in the respective paths of polar departure from it.

A recurrence to the Battery Record, republished in this issue will show the wondrously wide and active range of its affinities. It forms acids with some elements, and others it forms Salts, liquids, and solids. With some it forms neutral compounds, with others, corrosive acids, and with others burning alkalies. With some the most nourishing food, and with others the most virulent poison.

Oxygen as a Supporter of Combustion, is the chief and almost only one; all substances that burn in the open air must combine with oxygen in the process of burning, and will burn with much greater intensity in oxygen gas than in the open air. Combustion is burning, but a more rapid process of oxidation than the ordinary process of rusting. Many of the unaccountable fires of every day life are produced by the oxidation of articles, as that of phosphorus when taken out of water and exposed to the oxygen of the atmosphere (though it burns slowly); or as the slaking of quicklime by water.

Oxygen as a Supporter of Respiration is of the utmost importance and indispensable as a vitalizer of the blood, as well as a sanitary regulator of our surroundings.

Oxygen as a Component Part of the Air is in a mechanical state of combination with nitrogen as twenty-three to seventy-seven, 7,000,000,000 pounds of which are daily consumed by respiration, oxidation, and otherwise. It constitutes over one-fifth of our forty-five mile atmosphere encircling the globe.

Oxygen as a Component Part of Water is found combined with hydrogen, constituting eight-ninths of the water's weight, and containing in this condensed state, eight-hundredth of its volume in one volume of water of 800 times less space in water than the atmosphere. The ocean covers two-thirds of the earth, and averages nearly two miles in depth, and contains enough oxygen to form an atmosphere around the globe nearly one thousand miles deep.

Oxygen in the Mineral Kingdom constitutes one-half of the alumina, lime, and silica encrusting the globe. It constitutes four-fifths of the weight of the animal kingdom. Human respiration has just reached to its entirety. Saturated with it, they are the condition of the most perfect chemical stability. Evidently, the planet in its free condition, it manifests an irresistible passion to seize upon and possess all things. The deadly foe of life, it would destroy all organic life, and purging them to the very tomb, decompose and dissolve their structures, carrying back their elements to the quiescent world. This element has therefore been personified as the genius of the air—an omnipotent, destructive spirit, who holds the globe in its consuming embrace and reveals its configuration, and would reduce all things to ashes and dust. But the earth has not been left to the operation of its own forces. Celestial radiations are the antagonists of oxygen, and their agency keeps the world from its desolating influence, which will be shown in a due consideration of the chemistry and physiology of the premises.

Chemistry, like geology, astronomy, and all upon them, carry their own record stamped upon them by the laws of their being that no assumption of special inspiration can rob out. And now that we are under way and more at

case, it may not be amiss to remark in the conclusion of this article, that there is no more that oxygen (the invisible) has been called up by the chemical magic of the past, nor orthodox "searching after God" be surprised to wake up one of these spookish mornings and find Major General Oxygen or Hell in harness, in passing wondrously conspicuous, with the John Brown & Co., on the Applan Highway of physics to the ever-beautiful and inviting heaven of the triune holies—Electricity, Heat, and Light. Another shriek of holy horror—"May the Lord save us!"

The following Battery Record of elements, indicative of the various measures of electrical force, though claiming to be but an approximation of facts, tending to establish the real nature and character of a fundamental rule of affinity action, will prove practically suggestive and important to both the student and chemical philosopher.

Elements arranged in order of their affinity for oxygen, from the least to the most.

1. Oxygen.	26. Potassium.	51. Fluorine.
2. Fluorine.	27. Sodium.	52. Chlorine.
3. Chlorine.	28. Calcium.	53. Bromine.
4. Bromine.	29. Magnesium.	54. Iodine.
5. Iodine.	30. Strontium.	55. Barium.
6. Barium.	31. Gadolinium.	56. Lanthanum.
7. Lanthanum.	32. Cerium.	57. Zirconium.
8. Zirconium.	33. Yttrium.	58. Niobium.
9. Niobium.	34. Vanadium.	59. Manganese.
10. Manganese.	35. Chromium.	60. Iron.
11. Iron.	36. Cobalt.	61. Nickel.
12. Nickel.	37. Copper.	62. Zinc.
13. Copper.	38. Lead.	63. Tin.
14. Lead.	39. Bismuth.	64. Antimony.
15. Bismuth.	40. Arsenic.	65. Selenium.
16. Arsenic.	41. Tellurium.	66. Tellurium.
17. Tellurium.	42. Platinum.	67. Gold.
18. Platinum.	43. Palladium.	68. Silver.
19. Palladium.	44. Rhodium.	69. Mercury.
20. Rhodium.	45. Rhenium.	70. Platinum.
21. Rhenium.	46. Iridium.	71. Osmium.
22. Osmium.	47. Ruthenium.	72. Iridium.
23. Ruthenium.	48. Rhodium.	73. Palladium.
24. Rhodium.	49. Rhenium.	74. Platinum.
25. Platinum.	50. Gold.	75. Silver.

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CHICAGO, OCTOBER 7, 1871.

A SEARCH AFTER GOD.

The Passive Power of the Universe; of Food, the Air we Breathe, etc.—The Pool of Water; its Passive Power, as Recorded in Creating and Destroying—The Circulation of the Blood as Result of Passive Power.

NUMBER LVII.

A GOD—where is he? We have traveled in ancient localities, perused the dusty records of primeval times, held converse with ancient sages, journeyed from sphere to sphere, planet to planet, in search of him, yet have failed to find a God such as the Christian world to-day are worshipping! In all this protracted search, while listening to the music that emanates from angels' lips on the evergreen shores of the Summer Land, we have never caught one sound, one note, or one word that ever proceeded from Deity. The sun above us, the breeze fanned us, the water quenched our thirst, the food satisfied our hunger, music thrilled our soul with joy unspeakable, social converse and pleasures made us happy—from them alone we have derived especial benefit, and yet we have never thought of worshipping any one. If you should reverentially kneel down and ask God to quench your thirst when suffering therefrom, and if you found immediate relief, you would attribute it to him; but would not a goblet of water do as much, be as useful and beneficial?—though you would not pay homage to that. If suffering from starvation, and if sustained and preserved from death by the direct power of God, would he be doing more than good, nourishing food could?

You find by experience that water quenches the thirst,—it acts in a mysterious manner in the transmission of its qualities, and if the same feat could be accomplished without your drinking it, you would regard the operation as produced through the direct agency of a God. The material world sustains each sphere of the Spirit World in the same specific manner as the body sustains all the interior bodies of the soul. The water or coarser body is essential for the development and growth of all the interior bodies with which the soul is clothed. Then, in our search for God, it might be well to inquire, "in what relation does matter stand to spirit, if it acts such an important part in creation? Is it true that man has sundry interior bodies now, which he will use as occasion demands in the various spheres of the Spirit World? When death comes, the body we now use is laid quietly aside,—is finely dissolved, and placed in an ornamental coffin,—while the soul, with its second outer body, rises grandly to the Spirit World to revel in its glories and enjoy its varied scenery. The body that it now has, after the first death occurs, was contemporaneous with the earthly body, and before it can ascend to the next higher sphere, it must pass through a peculiar change, peculiar only to itself. These various changes that occur in the life of each individualized entity, are caused as naturally as a goblet of water will quench the thirst. You are not instrumental in causing the water to quench your thirst or food to satisfy your hunger, only as you drink the water and eat the food. They act a specific part in the economy of creation,—they possess power,—it is passive power,—it is the power (seemingly) of a God. Now, listen. Do not become bewildered or frightened or call us a Pantheist. What! Is drink God,—food God,—the air God? You drink water, and the thirst ceases; you eat food, and the hunger and languor is banished; you breathe the pure air, and life is sustained and prolonged. What of these? Is there power there? Yes, passive power, to accomplish a specific purpose. Passive power is the power of a God, is it? Weaken a goblet of water; in a short time it may be again in the heavens, or raining as dew-drops in some sweet flower; it may be temporarily changed to steam, and then again unite, and the water is as pure as when—as when it was a cherry-red,

it traversed the gilded avenues of the body. It is in the system to-day, but out of it to-morrow. The same quantity that quenched your thirst is now riding on the bosom of a storm-cloud, or falling drop by drop on your roof, or slaking the thirst of the deer on our prairies. There is a passive power in the water that quenches the thirst; a passive power in food that satisfies the hunger. This passive power cannot be seen, cannot be heard. The icicle pendant on yonder roof has had a glorious mission. Years ago, in traditional times, we might say, it circulated in royal veins, and beat the pulse of a king, giving brilliancy to his eyes and animation to his body. Its work has been grand and glorious. It has given away nothing. It has cooled the fevered brow, moistened the parched tongue, satisfied the thirst of the weary traveler, yet today on yonder roof it still exists. The water passes over the tongue, and its passive power quenches the thirst. That passive power exists in all things; it is the "Soul of Things." The water in the goblet only possesses passive power. The tree falls to the ground in consequence of a passive power which it cannot resist.

What causes the wind?—a passive vacuum. The progress of the wind is passive,—that is to say, there is no force behind it,—none before it. The material world only acts passively, in accordance with this Universal Soul, which is within itself perfect passivity.

Oh, how grand the passive power of the universe! It is seen in all the manifestations of the material world. Look at that pool of water—it sparkles in the sunbeams—scintillates with all the colors of the rainbow, and passively submits to the forces acting upon it! How quiet, how patient as it lies there so calmly on the bosom of mother earth! By and by the sun comes forth from the gates of the azure east, and setting passively upon it with its electric rays, absorbs every drop in that pool, and soon they are lost to the scrutinizing gaze of man. Oh, wondrous transformation!—invisible to our senses, it has been transformed to mist, and now reposes in the genial bosom of the air, a passive power lulling it to rest. But by and by another passive power acts upon the mist,—different currents of air meet it, and it is conducted to the bosom of a storm-cloud, and now how swiftly it moves on the wings of the wind! Like a procession of furious demons, like an immense serpent, it passes along, an avenging spirit, a willing subject to the passive power of the elements! In the distance is another cloud, and the electric flash passes between them—another passive instrument in the material world. What a light!—how vivid! like a chain of devils incarnate; and then the howl that follows sounds as if all the demons of Pandemonium had been let loose. The sight is appalling! How terrifying to the beholder! It seems as if the artillery of heaven had been called out, and the various agents of the universe marshaled in one deadly conflict. Such vivid flashes of electric light, followed by thunder, shaking the very earth,—what a scene of superintition it excites, and we are inclined to ascribe it all to an omniscient, omnipotent, omnipresent God! Hark! the lightnings are caged, the thunders hushed, and there is a calm. A gentle shower follows—the pattering rain-drops fall and the buds swell and blossom, the earth looks green and all nature smiles. That pool of water had left its quiet resting-place, danced heavenward on rays of genial light, rode on the bosom of a storm-cloud, caressed the electric flash, and now it was presented to the famished buds and flowers of earth. A passive power had accomplished this. But the mission of this pool of water was not ended. It had bathed the languishing plants of earth, kissed the opening bud into a full, rich blossom, caused the seed to send forth its germ to see what was going on around, cooled the fevered brow, and quenched the thirst of the withered fields, and yet lost none of its particles. The pool of water was all left yet. Some of it was a dew-drop on that parched blade of grass; some of it was dreaming of the beauties and grandeur of creation in the bosom of that sweet flower; some of it was circulating in the veins of a weary traveler; some of it, in tears of sorrow, was coursing its way down the cheek of a sorrowing woman; some of it was purifying a foul ulcer that loathsomeness had made; some of it was subduing a raging fever; some of it rested on a fevered brow—in all these conditions it was exerting a passive influence—ah! how grand its mission! How beneficent in its results! How potent its action! How useful in all departments of life! Did God, such as humanity worship, accomplish as much, he would be useful to the world, and worthy of all praise! Pool of sparkling water! shall we worship thee? More valuable than diamonds or gold, or all the precious metals, you fly in the heavens, ride on the bosom of a storm cloud, flash along the rays of the sun, give tints to the rainbow, and while listening to the artillery of heaven, plan a field for future usefulness on earth! But the mission of this pool of water is not ended. Again it ascends heavenward. There is a charm in the surging elements—in the flashing lightning, roaring thunder, the moaning of the wind, and off it goes, and as mist, different currents of air act upon it, and it is changed into a prodigious hail-storm, and is transported to a dark, portentous cloud—it is then hurled along with terrific speed—indeed like a warrior in search of an enemy! The sun shines upon its crystal sides, and they glisten with all the colors of the rainbow, and it seems to smile with gladness. On it goes—but its mission of mercy is changed to one of destruction! A guardian angel before, sliding humanity in a thousand different ways, it is now changed to a demon of destruction, and as it passes along, it observes a faxen-haired girl and moving with terrific force, falls upon her head and she is killed thereby! Fiend incarnate! Why so cruel, so unmerciful? A Florence Nightingale in your actions before now a Hayman,—an assassin. The same passive power that transformed the pool of water to the

bosom of the storm cloud, transformed it into a hailstone, and then hurled it against the happy, innocent girl. This is a passive power! Could God see, hear, think, feel, he would not have turned that pool of water from its errands of mercy among the flowers, the herbs, the thirsty, the sick, and made it a demon of destruction to cause the death of an unoffending little girl! As you advance toward the Arcana of Nature, and open its gilded doors, you observe nothing but passive forces, and they will ever be beyond the comprehension of man. Look at that hailstone that has just passively completed its errand of destruction—it soon melts, and again is tossed to and fro in the heavens above, and is now formed into raindrops, and falls in the goblet of the weary traveler. Ah! he quenches his thirst with it, and soon that water which had operated as effectually as the hangman's halberd, is scouring the gilded avenues of his body, and has become as red as a cherry! It is now in the heart, and with one pulsation, it leaves it, passes over the air cells of the lungs, holds sweet converse with them for a moment, changes from a blue to a cherry color, and with joy unspeakable, returns to the heart to be distributed to the systemic circulation. What power causes this? Yes, what caused that pool of water to evaporate, to go to the heavens above, to hug to its bosom the electric flash, and then as hailstone cast the part of an assassin? It was the passive power of the elements. You may explain how this is done, but never, NEVER can man so penetrate the soul of things so as to explain why it is done. The blood circulates in the veins, for there is a passive power there that causes it, and that belongs to the Universal Soul.

Puny child you are to think to so little power, to gaze at the universe and never discover the passive power that seems to impregnate every molecule of matter. But as you glance at the blood circulating in the veins, traversing the various avenues of the body, did you ever think of the pulsating life there? Animals in the blood, in the test that falls down the cheek, in the muscles, in the intestines—all through the system! What is active power and what is passive power? The action of all the material elements is passive. No active power is exerted in the formation of a raindrop, a hailstone, a tornado, or in the circulation of the blood. There is nothing behind the hurricane, or before it. Is a vacuum power? Ha! Ha! Why, the nearer you approach a perfect vacuum, the nearer you approach nothing. Yet the air rarified, rising, creating a void, approaching to nothing, causes a terrific tornado. Yet this is a passive power, a peculiarity of matter, which the wisest age can never explain! To say that the rarification of the atmosphere in one place causes the wind, a movement in the air, is not explaining the cause of the phenomenon at all—it is merely giving a fact, without its cause.

We gaze around us, at the world of activity we see the opening bud, the expanding leaf, the rainbow-tinted flower, the tender shrub, and while we behold the secret workings of passive power, we feel like saying we have found the pulse of God, felt its pulsations, and as we were about to kneel down in adoration before it, the pool of water comes before us, and says "Hark! examine my weird career!" and again dancing heavenward, it forms a dark, portentous cloud, and actively charging itself with electricity, it proceeds earthward again, and hovering like a fiend over the poor man's cottage, gazing like a devil on the little ones sleeping there, it sends forth the flash of electric light—the father and mother and little ones are killed; and the house consumed by fire! We turn from this passive power with a cold shudder in our heart, our knees refuse to bend in adoration before it, and in sadness we wipe the tear from our eyes, and wonder, if all is perfection, all is right, all is just, in its action!

(To be continued.)

The Analyst for September.

Our good Brother Tooley, who edits the *Spiritual Analyst*, has been seriously offended at a note that appeared in the *JOURNAL* some time ago, referring to the criticism of E. S. Wheeler, on the writings of Andrew Jackson Davis, and asserts vehemently that we make a pope out of Davis, and a "Shoo-Fly" out of Wheeler and Company.

The article in question was written in an innocent vein of humor, with not the least intention of wounding the feelings of the indefatigable Tooley, or the irrepressible Wheeler. The *Analyst* says that our note simply means, "Mr. Davis has written books and you have not Shoo Fly! Don't you touch him or them until you do—logically making Mr. Davis a spiritual pope, and Shoo-Fly, Wheeler and Company bugs and ox-fries." We regret that we have offended our brother by using certain animals to express our meaning, but supposing that he had read Josh Billings' work on the history of the shoo fly, mosquito, and potato-bug, we used the terms in order to illustrate what we desired. Had we compared him to a "sardine fly" or "bottle fly," he would have been justified in allowing his English blood to rise, but under the circumstances he should remember what the Bible says: "Graveous words stir up anger."

Mr. Tooley says: "Western extravagance is proverbial," and thereupon follows the rumble, jumble, monotonous tumbler of angry words, as if the very life of the *Analyst* depended on attacking our humorous note in the most bolsterous way possible. "Western extravagance" is one thing and English bluster another. Brother Tooley has an abundance of the latter, and it was all excited to action by our innocent allusion to Shoo Fly, Mosquito & Co., and he strikes around in a terrible manner. But we understand the motives of Brother Tooley. He is sharp, decidedly so, and he wished to do some gratuitous advertising in the *JOURNAL*, knowing that it had an extensive circulation. He has lived long enough in America to have his Johnny Bull begin to resemble an American Calf, which is the beginning of wisdom on the part of a

foreigner. Therefore, knowing what our good brother meant, we desire to say that we have received the *Spiritual Analyst* for September. Brother John Westerbeke has therein an able article on "Nerve Atmosphere." "The Illumination, or the Sleep-Walker" contains many interesting facts. "Pre-Historic Times," "Rain Under the Roof," and "Spiritual Health" are good. The editorial items are interesting. The criticism on "Shoo Fly," as it appeared in the *JOURNAL*, is decidedly *angustious*—simply English blusterousness.

We would recommend the *Analyst* as occupying a position in literature midway between the light reading of the *New York Ledger*, and the more substantial matter of the *Golden Age*,—while its editor neither resembles Horace Greeley or Susan B. Anthony,—could not write an address on agriculture or make a sensational speech on woman's rights.

He is doing a splendid work as editor of the *Analyst*, and we have had occasion to make many extracts therefrom, and if he ever sees fit to become angry at our "Shoo Fly," and allows his English blood to boil we will let the animal out of the cage in which we now have him confined, and he will buzz around the ear of Brother Tooley, in a manner that will extract all the English blood out of him, while some of our Chicago mosquitoes will supply the place thereof with some taken from the people of Chicago, making a full fledged American out of him. Or, we will "turn him over" to the Poughkeepsie Beer, who will be sure to let him quietly rest on his laurels.

A steel engraving representing the expression of Brother Davis, while reading the criticism on his works, and his determination to let all the writers thereof *severely* alone, would find more purchasers than "The Last Supper"—representing Christ and his apostles. Such an engraving of him would be truly expressive. We hope to see one sometime.

Now, Brother Tooley, keep quiet, or pay the penalty to our "Shoo Fly." Will the papers of America, England, Hindostan, Zungibar, Hollow Globe, Morocco, New Zealand, and those printed in that country tributary to the Nile, please copy.

All subscriptions for the *Spiritual Analyst*, should be sent to W. F. Brown & Co., Publishers, 50 Bromfield St., Boston, Mass.

A Crime Foretold by Clairvoyance.

On Monday evening, September 4th, as Dr. Kayner, of St. Charles, Ill., was seated in conversation with Mr. and Mrs. Orlando Van Horn, in their house in Franklin, De Kalb county, he became suddenly entranced, and stated to them that he "saw a dark bay or brown horse with a shekelin on, ridden hurriedly into a lane by a man about five feet nine or ten inches high, wearing a broad brimmed hat, dark coat, and pants a little lighter. The man hurriedly dismounted and hitched his horse near some trees on the opposite side of the lane from the house, and some terrible crime is about to be committed that will startle this whole community to its foundations. The people in this section are all excited, and are running in all directions. The greatest crime that has ever been perpetrated in this part of the country will be committed in this immediate vicinity in less than one week. Mark it, it is soon to occur, and these events will take place in less than seven days, and you will hear of it."

Mr. and Mrs. Van Horn told this prophecy to several of their neighbors during the week, remarking that they should watch close, to see if there was anything in it.

On Monday morning, September, 11th, like a clap of thunder in a clear sky, or like an earthquake upon a sleeping city, sweeping over the country like a tornado, spread the news that the demon of murder had been abroad, and in his rage for human gore, had assassinated in the most fiendish manner, old Carl Wiesen-berg and his wife, of Franklin.

Their brother-in-law, Mr. Donnenfelt, was accused by Fred Myers, of an attempt to take his life early in the morning, and a warrant for his arrest procured, and the attempt to serve it revealed the fact of the murder. Further search being made, Donnenfelt was found hanging in the shed, and dead also.

From the statement of Myers, the coroner's jury rendered a verdict that the old people were murdered by Donnenfelt, who afterward hung himself.

But Donnenfelt was cold and stiff when found—the others were not two hours after. Donnenfelt was nowhere discolored except where the rope pressed his neck. Had strychnine been given before, and he hung after death, such might be the case. This the community are considering to-day, and are being "stirred to their very depths" over the idea that the murderer is still alive and free.

These events occurred some three miles distant from Mr. Van Horn's, as the bird flies, and several witnesses, among whom are Mr. Orlando Van Horn and wife and Jim. McCallagher, are ready to testify that Dr. Kayner actually foretold the matter at the time specified exactly in the words stated herein.

Do "coming events cast their shadows before," and can the mind's eye, through clairvoyance, see the pictures those shadows make, and read their hidden meaning? We leave it for our readers to judge.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY grant Letters of Fellowship to Brothers J. F. Hollister of Plano, Ill., and J. A. Snodgrass of Redding, Iowa, on the 27th of September ult., constituting them "Regular Ministers of the Gospel," authorizing them to "solemnize marriages," in due form of law. May their services be in frequent requisition, and may good angels inspire them as lecturers, with power to utter words of consolation to mourners, and great truths for the enlightenment of the people.

Fraternal Calls.

Bro. Orr, of New Jersey, editor of the *American Odd Fellow*, and Past Grand Marshal of the Grand Lodge of I. O. O. F. of the U. S. and some thirty other Grand Representatives from as many States and the Dominion, gave us fraternal calls during the session of the Grand Lodge in this city at week—all happy believers in the philosophy of spirit communion.

The late session and public procession of the Grand Lodge of the I. O. O. F. was an imposing affair in this city. It carried us back on the page of memory some twenty years, to the time when we were Grand Master of the Grand Lodge of Illinois, and Grand Representative from the same State, to the Grand Lodge of the United States, then holding its regular sessions at Baltimore.

Our love for the order has not abated a whit. It is an organization whose motto is "Friendship, Love, and Truth." One of its cardinal virtues is to visit the sick, bury the dead, and educate the orphan.

It abhors creeds and avowed systems of faith which create heart-burnings and divisions among men. It leads man step by step, to a proper appreciation of its fitness as a minister to the trials and adversities inseparable from human life. Odd Fellowship was a forerunner of Spiritualism, and like it has been anathematized by bigoted churches—thousands having been expelled from church fellowship for being members of the fraternity.

Odd Fellowship is based upon the principles of universal brotherhood, and as a social and benevolent institution, is far in advance of any church organization that has ever been instituted among men.

In a word, it is the aim of Odd Fellowship to lead man to a proper cultivation of that true fraternal relation toward his fellow man, designed by the Great Author of his being.

Mrs. A. E. Mossop.

This estimable lady is at present lecturing to the Spiritualists Society in Chicago. Five years ago he was an ardent Catholic, and being gifted with a voice of remarkable sweetness and purity, she was engaged to sing for that denomination in the St. Joseph Church, Dayton, Ohio, receiving for her services a very liberal compensation. Finally she went to reside at the genial and hospitable home of Dr. J. J. MacIntyre, and while there, tried the influence of a developing circle, in company with several of the prominent ladies and gentlemen of the town. Unexpectingly to her and the friends of the circle, she was soon entranced, and spirits spoke to those present, encouraging words from the Summer Land.

From that time her development was rapid, and she was soon enabled to take the rostrum and give utterance to those grand ideas and principles which her guides wished to impart to humanity. As an exponent of the remarkable prophetic powers of E. V. Wilson,—five years ago he predicted that she would some day occupy the rostrum as a spiritual lecturer, and would battle nobly for the cause of Harmonical Philosophy. This prediction has been fully realized.

She lectured for the Spiritualists of Sturgis, Michigan, two months, acquitting herself in a manner entirely satisfactory to the society.

She lectures in this city the next three Sabbaths, and would be glad to make engagements for the winter months. Address her in care of J. G. Walte, Sturgis, Mich.

CURES BY SPIRIT POWER.

Testimonials.

The following are specimens of millions of similar cases of suffering from like complaints. That all such cases can be speedily cured under spiritual directions,—even by letter, without the medium ever seeing the sick person,—is established beyond successful controversy.

Mr. A. H. Robinson (whose card will be found in this paper) diagnoses and prescribes for every conceivable phase of disease, acute and chronic, by letter, besides treating those who call at her residence, 148 4th avenue, Chicago.

Mrs. A. H. Robinson—Dear Madam—It is with the utmost reluctance that I consult a lady about my complaint; but I have doctored enough to convince me that there is no help for me unless it be through the spirit. My disease is the piles. I have had them twenty years, and tried many remedies without experiencing the least benefit. I was forty-four years old the first of last October, and have plenty of faith that you can help me. Inclosed you will please find \$3.00 and a lock of my hair.

Hoping to hear from you soon, I remain, Respectfully yours,

MORIS S. HARTLEY.

Henry, Ill., Jan. 10th, 1871.

Mrs. Robinson, under spirit control, diagnosed and prescribed for the case, and the patient reported from time to time, receiving appropriate remedies to effect a permanent cure. On the 11th day of April he says: "I have kept up the treatment faithfully, and now I am getting well. I wish I could impress upon you how thankful I am." Again, writing from Saratoga, where he is at work, he says: "I am more than glad to inform you that I am well."

ANOTHER CASE.

R. B. Markle, of Baker City, Oregon, writing and sending a lock of hair and usual fee, says:

"I have tried our doctors to no effect. I am a man nearly fifty-three years of age, and have long been troubled with a weak back and pain in the small of my back; this pain lately moved to my hip-joint, and also down my left leg to my foot. I am in other respects healthy and of temperate habits."

"R. B. MARKLE."

Baker City, Oregon, Aug. 6th, 1871.

Mrs. Robinson in the usual manner diagnosed and prescribed, and on the 10th of September ult., Mr. Markle writes to her, "I am entirely cured,"—expressing much gratitude to the power controlling her.

—Read the advertisement of that most wonderful work, *JESUS OF NAZARETH*.

—USE NATURE'S HAIR RESTORATIVE.

Personal and Local.

—Brother J. L. Potter, who you please give us your regular post office address, that those who wish to write you may know where to direct letters. Your reply to Jamieson is more suitable for the columns of the *Oracle*, in which he has a department. The professed liberality of the editors of that paper in the combative line, will doubtless guarantee you a hearing in reply to attacks upon you by one of its editors.

—Our friend, Dr. Dumont G. Dake, is having splendid success in his fall campaign against disease. See his advertisement in another column.

—This week we had the pleasure of a call from Captain John Grant, on his way from New Orleans to Wisconsin. We are always glad to see Brother Grant. He is well known to us as a hard-working, honest, and upright man, and with plenty of that "world's" goods, he is what is still better, a large store laid up, waiting him when he passes over and joins his spirit friends.

—Mrs. M. J. Wilcoxson will speak in Topeka the last two Sundays of October, and the Sundays of November. She will speak December, January, and February, in Southern Missouri; at Springfield, Carthage, Mansfield, and other places giving her a call.

—Brother L. F. Gilbert writes that "if some people are going to Denver, will stop at Ellsworth, Kansas, for a few days, they will do well for the cause. People are ready for manifestations and tests."

—The Sunday Question, and Self-Contradictions of the Bible, is meeting with a large demand. Get and circulate it among your friends.

—Brother G. B. Stewart, of Shullsburg, Wisconsin, gives the following account of the wonderful cure performed by a healing medium, after the patient had been given up as incurable: "The people of this usually quiet village have recently been taken by surprise by the cure of a lady well known here, who had been given up by the regular physicians of this place, after a consultation. She was cured by a healing medium, Mrs. Ellen Brown, wife of one of our well known business men, Mr. Richard Brown. This cure has attracted a great deal of attention, and has set many people thinking who have heretofore scorned all such things, as a humbug. Mrs. Brown has been a medium for twenty years, and in that time has performed many surprising cures. One case of a child who was nearly blind, and was doctored for two years, was cured by her in six weeks so that she was out jumping rope. She has cured a case of nearly total blindness, so that the patient could read fine print by candle light. Also a very bad case of St. Vitus' Dance. Mrs. Brown cures by laying on of hands, and in every instance has succeeded, to the astonishment of all who were acquainted with the facts. The healing powers of Mrs. Brown have become a matter of considerable interest here, and what cannot be accounted to either herself or the people."

—Will Sister Walbrook, when sending items here for publication, please give name of place where written, and date.

—E. Annie Hinnan will speak in Paper Mill Village, N. H., Sept. 24th; in Lemper, Oct. 1st; in Keene, Oct. 8th. Will make engagements to lecture week evenings in the vicinity of Sunday appointments.

—We learn from the *Banner of Light* that A. J. and Mary E. Davis offer for sale their splendidly located house and lot in the beautiful town of Orange, N. J., at the low price of \$7,500. The lot is 55 feet front and 110 deep, and as property is now selling there, is worth one hundred dollars per foot. It is within an hour's ride of New York City. A more desirable location can not be found in that vicinity.

—Dr. C. C. Brackett, of Lincoln, Ill., will answer calls to lecture. He has made a successful trip in Kansas.

—James Brooks, the developing medium, continues to hold developing circles with fair success. He also gives instructions to those who can not visit his rooms for personal interviews. We have seen many whom he has developed, that speak in high terms of his mediumistic powers as a developing medium. See his advertisement in another column.

—The Biography of Satan, by K. Graves, is being severely criticized by numerous leaders of the orthodox flock. Well, gossamer, that just note. The little book has already passed through several editions, and with the help of the gratulations advertising you give in thundering malice upon it, we shall soon have the pleasure of issuing another large edition.

—Miss Susie M. Johnson, having had a partial rest from lecturing during the summer, is now ready to answer calls to lecture during the fall and winter months. Engagements in the West preferable. Her permanent address is 64 Grand River street, Detroit, Mich.

—K. Graves, having been re-appointed Missionary for the State of Indiana, by the Board of State Association, will postpone his contemplated tour westward for the present.

—Brother E. E. Perkins, of Kansas City, Mo., writes as follows: "To-day, while reading your editorial in the first number of volume eleven, I felt exceedingly gratified, and, as I am a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, I feel its folds over the whole world, from pole to pole, until mankind shall have learned the true principles of life, life, liberty and happiness from the angel world. Yes, Brother Jones, you can count on me as a life-subscriber to the JOURNAL, and also a life member, to satisfy in spreading its circulation, never letting an opportunity pass where I can obtain a new subscriber, and the angels will pay me."

Thank you, brother—angels will bless you. We have many thousands of such friends, to say nothing of the hosts in the angel world who guide and inspire us in publishing our independent EXPOSITION OF ORTHODOX DOCTRINES. All readers of this paper are respectfully requested to send their influence in like manner, in circulating the good news and glad tidings of angelic communion, to be found from week to week published in its columns.—E. N. JOURNAL.

—Dr. J. K. Bailey gave us a call on Friday of last week, on his way westward.

—The Scientific Department has been transferred to third page.

—Dr. Child's articles on Spiritualism will be continued next week. No. 7 was received too late for insertion in this number.

—Mrs. Emma Hastings will lecture at Westford, Mass., Sunday, Sept. 24th; in New York, Monday, Oct. 1st; in New York, Tuesday, Oct. 2nd; in New York, Wednesday, Oct. 3rd; in New York, Thursday, Oct. 4th; in New York, Friday, Oct. 5th; in New York, Saturday, Oct. 6th; in New York, Sunday, Oct. 7th; in New York, Monday, Oct. 8th; in New York, Tuesday, Oct. 9th; in New York, Wednesday, Oct. 10th; in New York, Thursday, Oct. 11th; in New York, Friday, Oct. 12th; in New York, Saturday, Oct. 13th; in New York, Sunday, Oct. 14th; in New York, Monday, Oct. 15th; in New York, Tuesday, Oct. 16th; in New York, Wednesday, Oct. 17th; in New York, Thursday, Oct. 18th; in New York, Friday, Oct. 19th; in New York, Saturday, Oct. 20th; in New York, Sunday, Oct. 21st; in New York, Monday, Oct. 22nd; in New York, Tuesday, Oct. 23rd; in New York, Wednesday, Oct. 24th; in New York, Thursday, Oct. 25th; in New York, Friday, Oct. 26th; in New York, Saturday, Oct. 27th; in New York, Sunday, Oct. 28th; in New York, Monday, Oct. 29th; 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L C Draper 26 Feb 72
Box 480

ROMANCE AND GENERAL REFORM.

[SINGLE COPIES EIGHT CENTS]

VOL. XL-NO. 4.

member, but for reasons never explained, I have not been known to Spiritualists, nor they to me. In my humble way I have been an earnest advocate of the principles of the spiritual phre-

phy, while to me its truths are quite as real as are the facts of material existence; and all my hopes for the future of humanity are founded upon the inauguration of a complete unity of

have had, and errors, they have come from a misunderstanding of Him to whom I owe all that I am and who in my childhood taught me

of the angels, in my youth smoothed the stony paths I trod and in maturer years instilled in my heart a love for all humanity, and to be whose servant is still all my ambition.

I propose to speak briefly of children—a subject which, though comparatively ignored, is to me one of the most important. I believe that

Spiritalists have an interest in all kinds of reform, and therefore must have in this, which lies at the basis of all other, since a perfect humanity must come of perfect children.

We have often wondered that, among all the

world developed nations, who have not only developed a more sophisticated and more diverse view of the role of the child in society, but have also developed a more sophisticated and more diverse view of the child's role in society. The importance of children's literature in the development of a child's self-concept and identity is a topic that has been discussed in the literature for many years. The importance of children's literature in the development of a child's self-concept and identity is a topic that has been discussed in the literature for many years. The importance of children's literature in the development of a child's self-concept and identity is a topic that has been discussed in the literature for many years.

required that the proper care should be bestowed upon it from its very point of beginning. The tiller of the soil exercises special care and his be- wisdom in the preparation for the future harvest. He knows, from oft repeated experience, how important it is to have the very best seed, of the very best variety. He knows that seed thus selected, planted side by side with unselected seed, and receiving no more care, will yield not only larger harvests but also that they

Having the best seed possible, his next step is to have the ground properly prepared, into which at just the proper season, he deposits it. All these preparatory measures are a part of the process by which our fruits, grains, and vegetables have been brought to their present state of perfection. Everybody knows that fruits and vegetables which grow wild and are poisonous, are capable of being brought by cultivation to be

delicious articles of diet. Everybody knows that by study and care our most celebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific research is constantly being made in almost every department of production and that these researches in the selection

duction, and that those engaged in the reproductive departments eagerly apply every new fact which science makes clear. It is an admitted fact that the future character of what is to be produced can be very nearly, if not absolutely, determined by those who have charge of the process. Even the color which the herdsmen desire for his cattle can be obtained; and what is true regarding color is just as true regarding all other features of individuality.

Notwithstanding all these accepted facts, which are coming to be the rules and guides for people, when we approach the subject of making the rule of righteousness the basis of our social application as to include children, the world stands aghast and with one united effort, sweeps it down.

Now why denies the importance of the subject to the one who works at all signs that it is of our things which we are not prepared to meet. Not prepared to meet! And the whole Christian world has been preaching regeneration these eighteen hundred years; which they tell us is the one great thing. All the great leaders of the world for regeneration are willing to admit; all badly produced persons require regeneration; but as to it being the main thing, we begin to doubt.

to demur. If regeneration is an important matter, generation is still more so. It is to the consideration of this fact, as demonstrated and practiced in all departments of nature below, that the human must come and acknowledge itself a proper subject of. Just so far as science can demonstrate and humanity will put its demonstrations to practice, just so far can the necessity for regeneration be done away.

tion is generally wanting and when it is attempted, all society pretends to be outraged. A human being, then, to be always considered of so much less importance than the things they make subservient, that they should forever be left to come into this earthly existence as individuals.

at random? We know the obliquity that has fallen upon all who have ever attempted to look in the mirror so that society would be obliged to contemplate itself; but, notwithstanding all this, we feel there is not a more noble object. We have considered all the bearings of this matter and have determined to stand by the flag.

have thrown to the world:—"Children: that Rights, Privileges, and Relations," and we shall maintain it argumentatively, if possible; defensively, if need be, against all opposition, let it come from whomever it may, or let its character be what it may. Argument we know we shall not have to encounter. Scientific hindrances we know we shall not find in our path. Common sense we know will offer no word of repudiation. We shall, however, encounter heavy-headed Men-

It is laid down as an undeniable proposition that the human race can never even approximate to perfection until all the means of utility

body of children was quite spirited, and seemed to be the result of careful training. The silver chain procession by the Lyceum, poetic address by Miss Emma Wilbur, target march and song by twelve young ladies, a song by Master Alexander Fried, a quartet, with trombone accompaniment, by Messrs. Olin and Young, were all very masterful, and effected the cordial applause [Continued on next page.]

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a draft on New York, or Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The register

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5. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount.

and leaving them uncalled for, is prima facie evidence of intentional fraud.

will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to De-
 1900, 1901, it will be mailed "Smith, J.—1900—1901."

NOTE—Transferring money to this office for the Jewish

CHICAGO, OCTOBER 14, 1871.

NUMBER LX.

Pulse of Creation Stopped—Who Arranged the Details?

main point in view—a correct understanding of the varied nature of the forces employed. The

thereby in observing the action of important principles. In solving certain problems that re-

certain passive forces, which operate as easily
noiselessly and perfectly as the process of the

From this manifestation of the passive force

lent, claimed an active energizing principle to be connected and impregnated with every mole

the hillside, and is conveyed heavenward by the influence of the sun,—there forming a cloud.

In one sense, the arrangement of matter is

tric telegraph, engine, etc., do not generate their own power, whereas in the departments

the part of the material world. The passive power of the elements, the inherent forces con-

...the most careful and scrutinizing mind.

impregnate all conditions of matter. We traced in our previous article the varied transforma-

the rays of silvery light, forms a beautiful
cloud, hush to its bosom the electric light.

varied changes teach an important lesson. This

engine being near, it is placed in a boiler, and fire being applied thereto, it is changed into

er, and the steam that is now moving the ponderous wheel? The same elastic power is at

It manifests power, but not as man

active power in a vacuum—it approaches to nothing, yet it can cause a terrific crash in the

minate, to produce the bad, and then the beautiful blossom, is regarded as belonging to God, and

the passive power belong to that changes the water to steam, and the

that has the passive power in the material world, that forms suns, planets, and comets, in

Look at that little seed nestling in the earth.
It germinates,—by its the roof of its early nest.

as king of the forest. Its body weighs

SECRET



MEDIUMS.

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of all ailments. Rheumatism, Pains to be treated
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hours, at 117 Wabash Ave., Chicago,
where he will be happy to receive calls from his
old friends and patrons, and all who may re-
quire his services. v6 n8 u

A. B. Severance,
The Well-Known Psychometrist,

Will give to those who visit him in person, or from autograph
or true lock of hair, readings of character; married couples,
past and future; advice in regard to business; diagnosis of
disease, with prescription; adaptation of these intended
marriages; the management of children; and
to the incurably afflicted, etc.
Fees—\$2.00 for full delineation; brief delineation—\$.50.
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Dr. F. T. Johnson examines diseases by receiv-
ing lock of hair, name, and age. He takes one dollar
for examining the order. He also prepares a rare antidote
for all kinds of poisoning. Patients who consult him find
the most inveterate case. Charges, six dollars per month.
He also prepares a Pure Cure for Ague—50 cents per b-l-
l. Will be sent by express. Address Dr. F. T. Johnson,
v10 n1 u

MRS. C. H. LELAND,
Wonderful Psychometrist, Soul Reader,
and Business Medium, will, upon receipt of pho-
tograph, lock of hair, whether married or single, send to each
person a correct delineation of character, with leading
events in the past and future life, for one dollar. Advice
concerning business, two dollars. Written communications
sent by mail, five dollars. The treatment of children, \$1.
Instructions for mediocrity development, one dollar.
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v10 n10 i

MINNIE MYERS,
Fifteen years of age, is a Trance and Physical Medium,
of the power. She gives messages from 10 o'clock A. M.
until 9 P. M. Her charges are as follows: Test her
power free. 19C 4th Avenue, up stairs-Northwest corner
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for a thirty minute sitting.

SPIRIT PHOTOGRAPHS.

Madison Duberry, having severed his connection with
A. D. Willis, at Chicago, has opened a Gallery, at Indianapoli-
s, Indiana, where he can be at spirit pictures.

Parties at a distance wishing "these pictures can get
the same result as if present, by inclosing a lock of hair, a pic-
ture, and the fee of three dollars, and post office stamp,
stating the day and hour they wish a trial. Money returned
if no result is obtained.

DOHERTY & FUSSELL, PHOTOGRAPHERS,
Nos. 34 & 36 East Washington street,
Indianapolis Indiana.
v10 n11 n

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PHYSICIAN, SOUL READER AND BUSINESS MENI-
UM.

Can diagnose disease by Ecteres, autograph, look of hair,
without a failure, and give prescription, which, if followed,
will surely cure.

Can trace stolen property, tell the past, protect and future
advise concerning business, and give written communica-
tions to distant friends.

Diagnose of disease, with prescription, \$2.00. Com-
munications from spirit friends, \$5.00. Delineation of charac-
ter with advice concerning marriage, \$1.00.
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Healing, Psychometry and Business Medium
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Mrs. Robinson, who under spirit control, on receiv-
ing a lock of hair of a sick patient, will diagnose the na-
ture of the disease most perfectly, and prescribe the prop-
er remedy, in 10 minutes. This prescription is sent by
mail, and be it an internal remedy, or an external ap-
plication, it should be given or applied precisely as di-
rected in the accompanying letter of instructions, how-
ever simple it may seem to be; remember life lies in the
quantity of the compound, but the chemical effect that is
produced, that depends upon quantity.

One prescription is usually sufficient, but in case the
patient is not permanently cured by one prescrip-
tion the application for a second, or more if required, should
be made in about ten days after the last, each time stat-
ing any changes that may be apparent in the symptoms of
the disease.

Dr. Robinson also, through her mediumship, dis-
cusses the diseases of any one who calls upon her at her
residence. The facility with which the spirits con-
trolling her accomplish the same, is done so well, while
the application is by letter as when the patient is
present. Her gifts are very remarkable, not only in the
bearing art she is a psychometric test, justice and
truth median.

Terms.—Diagnosis and first prescription, \$2.00; each
subsequent \$1.00; Psychometric Delineation of Char-
acter, \$5; answering Letters, \$3. The money
should be enclosed in advance, insure reply.

**Criticism on the
THEOLOGICAL IDEA OF
DEITY,**
Contrasting the Views Entertained of a
Supreme Being by the Ancient Gre-
cian Sages, with those of Moses and
the Hebrew Writers; and blending
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tianity into a Common Original.
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BY E. V. WILSON.

CHICAGO.

Shooting among Spiritualists.

Chicago, Sept. 18.—About 10 o'clock last night, just as a number of Spiritualists who had been holding a meeting at No. 145 South Halsted street, were about to go to their homes in this earthly sphere, a medium named Carrie M. Sawyer and one Mitchell, her ally, were shot by Mr. Baker, the former husband of the medium in question. The spirits not volunteering to extricate the bullet, physicians were called in. The bewitching Carrie was not much hurt, but Mitchell is in a critical condition. Baker is still at large.

We clip the above from the St. Paul Pioneer, of Tuesday, 8 p. 10th, 1871. The actors in this tragedy are Spiritualists, and that is sufficient reason for the papers to keep it before the public and to carefully print out the fact that "the parties were Spiritualists."

Now, we can point out the Ticknor, the Guinby, and Rev. H. L. Stewart, who are equally guilty of all charged against Carrie M. Sawyer, Mr. Mitchell, or the fool-hardy Baker mentioned above. We take one case from a large list of defaulting Christians we have in our possession, and give it with the above to our readers:

LIEUT. FARR LUTS AND DEBILITY AMONG THE FARRWELL BAPTISTS.

One Peter Pettis, living in Baldwin, Sherman county, Minnesota, has a wife and family, all members of the Freewill Baptist Church, and in good standing at the time the exposure was made.

Laurie Pettis daughter of Peter Pettis, had a beau, one Joshua Judkins. The father urged up the marriage of the young couple. It took place.

Five months and ten days after the marriage of Joshua and Laurie, Laurie gave birth to a full-grown child. Joshua not liking such an early addition to his family, charged his young and pious wife with infidelity, for he alleged and placed matter—for, he remembers, Joshua was also of the Freewill Baptist faith. But this free-will flaring of the young wife was a little too much for the free and easy will of Joshua.

The wife acknowledged the infidelity, and agreed to go before the proper authorities and make a clean breast of the whole affair. Laurie and Joshua accordingly came before H. M. Atkins, Esq., N. Y. Public, and swore that her father, Peter Pettis, was the father of her child, and further testified that her father had cohabited with her since she was ten years of age, and also since her marriage to Joshua Judkins; that he frequently told her that she must not complain of him, or tell any one of this matter; that if she did, she would send him to the prison; that the exposure and disgrace would make her mother crazy and send her to the insane asylum; that she, the daughter, would be disgraced in the eyes of the people; and become an outcast.

After this testimonial confession, this pious household compromised the matter—the pious father giving the plot to son and daughter's property, as "hush money," after which—that is, after assigning to Joshua and Laurie his house and most of his personal effects—he, Peter, went and testified to the fact of the exposure, and took to the money, thus adding fuel to the crime of secret seduction of his own daughter, and adultery with his son-in-law's wife—his own child.

This man, Peter Pettis—pious Freewill Baptist—may—or did not find language that would properly express his contempt and loathing for spiritualism and its "free love tendencies."

We prefer Carrie Sawyer and Mitchell with their "spiritual shooting" to this old-fashioned free-liver and the influence of the holy spirit.

Will the St. Paul Pioneer copy this Freewill Baptist article? We shall see. We herewith send the St. Paul Pioneer a copy of our paper, so that there may be no excuse for not publishing the short-comings of the Minnesota Freewill Baptists.

H. M. Atkins, Esq., is a Notary Public for Princeton, Mills County, State of Minnesota.

Women in Heaven!—A Wonder.

An English preacher we are told, declares, as an evangelist authority, that there are twelve times as many women in Heaven as men, and, by the same authority, there must be twelve times as many men as women in the other place not to be mentioned to ears polite. How the revered Briton got his information, or why he fixed upon the proportion of twelve to one, instead of twenty to one, we are not informed, but it adds a new horror to the lower hell settlements to know that when pain and anguish wring the brow there, the ministering will be sorrow. We do not like to joke on serious subjects, and we promise not to, when addressed-patrons will let them alone.

We clip the above statement from the New York Tribune of August 25, 1871. Surely there is something new under the sun. Twelve women to one man in Heaven. Whose husband shall be he?

Reader, what would the orthodox world say if Wilcox, Wheeler, Wheelock, or White, had spoken the above sentiment? Would not the Christian world have hissed fairly? Yes, verily, they would hiss.

We do hope that our brothers, whose names begin with a W, will not be offended at the liberty we have taken with their sacred names, and call on the societies before whom they have spoken to defend them from an attack.

We are getting more careful of late, we are.

Tax the Cats and Birds.

The following item we take from an eastern paper. It speaks for itself:

We wish to think that there is nothing in this world which may not be subjected to a tax through the extension of sufficient government. One of the latest spiritual schemes in Paris is a tax of five francs upon each and every cat, and of one franc upon each bird kept in a cage. Considering that these creatures are the special domestic favorites of the poor and single women of an ascetic age, we can not help being in this new extension of positive evidence of the tender charity of our often attributed to Frenchmen is no more than a malicious myth. That F. France, we have seen to come to and carry him yet!

"Think F. France, we haven't come to cats and carry him yet!" No, but the young men of Christiana protest in our country have asked to have the law amended, that we

shall be obliged to take "God, and his Christ" Constitutionally, and that amendment will require a tax, and as about everything else in our country is already taxed, to pay for the divine institution of Slavery, we may have to tax carry birds to get rid of this proposed divine (?) amendment. Beware! beware! beware! of any politico-religious tinkering with our Constitutional liberties.

Forewarned, Forearmed—Signs of the Times.

Four times within two years the Catholic element has undertaken to crush out free speech. The first time in Quincy, Ill., the second in Pennsylvania, the third in New York city, the last time in Ogdensburg, N. Y. Our Protestant brethren there raise a howl worthy of the days of Gregory IX, and yet they are ready to mob Spiritualism at sight. Christians, "judge not lest ye be judged."

Read the following from a New York paper: Free speech in Ogdensburg, which has been outraged by a mob seeking to prevent the Bureau of Censorship from delivering a lecture on the secular Confession and Purgatory has been vindicated by the orderly and peaceful place. The Bureau delivered his lecture on Friday afternoon in the skating rink, under the protection of the Mayor and the police.

To Keep Our Breaches up.

We clip the following from a late number of the New York Tribune. It is too good to be lost: "It was reserved for this age, we believe, to find out how exceedingly drill children can sometimes be and we believe that Mr. Clarke, formerly of the *Ketchikan* her mission as he regarded as the great discoverer of juvenile wit and wisdom. In the prime days of his Editor's Table, he would have been celebrated to save up this toothsome story of an Iowa youngster, who, being asked by his Sunday school teacher, 'Why are we commanded to get our knees up?' instantly answered, 'To keep our breeches up!' It would not be surprising if that lad should turn out in time an eminent Bible commentator."

Tail laws may make a good bishop! But will he keep his breeches up when a bishop?

TESTIMONIAL.

Mrs. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me of my use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free, after using the weed over thirty years.

Oswego, N. Y., Oct. 21, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

Oswego, N. Y., Sept. 15, 1871.

I have used tobacco between fourteen and fifteen years. About two months ago, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

Oswego, N. Y., Sept. 25, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Antidote has cured me and left me free, with no desire or hankering for it.

Oswego, N. Y., Oct. 21, 1871.

A Mr. R. T. Wyman, of Waukegan, informs me he has used one box of Tobacco Antidote. Will you for inclosed \$2.00 send me a package.

Oshkosh, Wis., Sept. 19, 1871.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address: Religio-Philosophical Publishing House, 189 South Clark street, Chicago.

Agents wanted.

Mrs. Downing's Home School. In another column will be found an advertisement of Mrs. Downing's School, at South Hampton Hill, New Hampshire, near the seaboard.

We most cheerfully recommend this school to all our friends who have daughters to educate. The location is healthy and very pleasant—teachers not excellent at any similar institution. Send to Mrs. Downing for circulars. Address as directed in the advertisement.

Please preserve this paper for future reference, and to show to others.

Those who wish to have this paper discontinued when the time up to which it is paid for, should notify us of that with two weeks before such time expires, so it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittance should be made to square up to full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

Testimonial for a Healing Medium.

This is to certify that two months ago I applied to Mrs. A. H. Robinson for treatment. At that time I was perfectly prostrated with rheumatism and general debility. I had not been able to work for four months, had spent considerable money with eminent physicians, and was getting weaker every day. Mrs. Robinson sent a diagnosis of my case, and a prescription, which I followed. I had not worn the positive papers which she sent me by letter, one half year until I felt that there was virtue in them, and that I would be benefited by them. I have followed her advice as near as I could, and today find me able to do a fair day's work without being very tired.

I would say to the afflicted, with whatever malady, apply to Mrs. A. H. Robinson, the medium, 148 4th avenue, Chicago, for relief.

I shall always feel grateful to her, and recommend her to all occasions.

JOHN L. KIRKALL.

Richmond, Kansas, April 27, 1871.

Poems of Progress.

We are in receipt of this new and beautiful book by the well-known author of "Poems from the Inner Life." Miss L. A. Doten. We will send it to you on receipt of the enclosed notice. In the meantime we refer our readers to the advertisement of it in another column.

STAR LECTURE COURSE.

Arrangements have been made by several enterprising literary gentlemen of Chicago, for a

STAR LECTURE COURSE,

AT FARWELL HALL.

Oct. 15 h.—JOHN G. SARR.
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Nov. 20 h.—OOL. JOHN HAY.
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Religio-Philosophical Journal.

CHICAGO, OCT. 19. 1871.

No. 6.

S. S. JONES, Editor and Proprietor.

Vcl. XI

To the Readers of the Journal.

DEAR READERS:—

But ten days since our city was enveloped in flames. Immediately after our Publishing House was burned, and while the conflagration was yet raging, we issued a miniature edition announcing our intention to reinstate our Publishing House and resume the publication of the JOURNAL at the earliest moment possible—at the same time appealing to our friends in the strongest manner to render us such pecuniary aid as justice demanded from those who are indebted to us for papers already received. And not only to that class did we present our earnest appeal for aid, but we felt at liberty, under the crushing calamity that had so overwhelmed us, to ask all readers of the JOURNAL to promptly renew their subscriptions for another year; aye, we asked for temporary loans of convenient sums for immediate relief, under the positive assurance that every dollar so furnished us should be promptly paid with interest, at such times as the friend making the loan should fix; pledging our sacred honor that all obligations thus contracted should be promptly paid.

The appeal then made we now renew, and if possible to assign a more potent reason therefor, it would be the fact that all we then promised to be done on our part has been entered upon with all the energy of our nature.

Our first business was to find new quarters for our Publishing House in the new business centre of Chicago. That being found quite commodious, at No. 148 West Washington Street, we next turned our face toward New York for supplies. We reached that city on Saturday evening, Oct. 14th, through the kindness of Mr. Cleland, Gen'l Sup't of Pittsburg and Fort Wayne and Penna. Central R. R. Co.'s, in presenting us with a free pass—for it must be remembered that money is very scarce in Chicago, and but for his or some other person's kindness we might not have been able thus speedily to have performed the journey.

On arriving in New York we sought for and found an especial friend, not a spiritualist—(we hope he may be some day.) He promptly placed one thousand dollars at our disposal. The next day, Sunday, we met Brother Paul Bremond of Houston, Texas, who, in the goodness of his heart, on shaking hands with us, left a one-hundred-dollar bank note sticking to our palm. We accepted it with gratitude, but only on condition that it should be considered as a loan, to be fully paid, at the earliest possible moment after we are fully "reconstructed," from legitimate receipts for subscriptions now past due, and new ones in advance. Several other gentlemen and ladies cordially met us, and at the Sunday lectures in New York made us glad by new subscribers, renewals and payments of arrearages. These assurances of energetic action to obtain new subscriptions made us feel that we were truly among friends.

On Monday morning our first business was to visit the type-foundries, in view of purchasing supplies for refitting our PUBLISHING HOUSE.

How to approach these men was the question. How were we to interest them in the wants of a burnt-out spiritualist, one who had but little money, and that borrowed? "A bold front" was necessary; and never being ashamed to confess that we are a spiritualist, we introduced ourself as the editor and proprietor of the little sheet that was published during the conflagration, four by six inches square. We told them we had many thousand dollars due us for subscriptions to that paper; that honest men and women owed us money enough to pay for a new outfit; and that if they were honest, as we supposed they were, when we were sending the paper to them, they would now, in this our hour of trial, pay us every dollar due us, and renew for a year longer, paying us three dollars or more to help us make a better paper than we have ever published.

These men looked at us, and at the little paper, as much as to say, Do you call that a newspaper? We understood that an explanation was needed at that point. We made it. Again, these business men seemed to indicate that subscribers who allowed their bills to run behind were doubtful—in some cases, at least. We again took the hint, and explained that it was all right—they were spiritualists, and that it was now fortunate that we had so much due us—the debtors being poor but honest spiritualists, would make a desperate effort, and by that means would easily raise the money and help us out of our difficulty promptly.

Strange as it may seem, the argument was potent, and its effect was all that was desired. We purchased on credit! yes, on credit! and we pledged the integrity of every subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL that the debt should be honorably and promptly paid.

We ask you, brothers and sisters, to stand by this pledge. It was made in the name of Spiritualism. It was made by one who never yet violated a pledge of honor!

But it is a pledge that must be backed, to be maintained, by those whose duty, and whose sympathy may be awakened! We have an abiding confidence that every subscriber will be willing to do the fair thing in re-establishing the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and the re-issue of the RELIGIO-PHILOSOPHICAL JOURNAL.

We ask for nothing but justice and that sympathy that is potent to every feeling soul towards his fellow-man under similar circumstances. We ask not for a single dollar as a matter of charity. We will return dollar for dollar with interest.

We will give you a handsomer and a better paper than we have ever before been able to furnish.

Our stock, entirely new, is of the most perfect kind, and we feel confident of being able to get our Publishing House reconstructed, and our paper out within the next ten days.

We will do our part faithfully; night and day will we work to place before you a new and well-spread table of the richest viands—aye, mental and spiritual food. Again we ask you to aid us promptly.

To our correspondents and friends we appeal, and say that our "MSS" was all consumed; let us hear

from you, as you may be inspired to write. Any interesting items or other matter that you may be in possession of will be acceptable.

Philadelphia Department.

By HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at No. 634 Race Street, Philadelphia.

FIRE! FIRE!!

The element of fire is pure: it burns as brightly in the cot of the peasant as in the palace of the king.

The 9th and 10th days of October, 1871, will be memorable days in the history of the world. The fire fiend held high carnival over the beautiful city of Chicago, and, though we were eight hundred miles away, the echoing notes of the groans and shrieks of terrified, suffering and dying human beings came to us over the telegraph lines of sympathy even more rapidly than the flashing lightning told of the fearful destruction. It was not the same as in the battle hours of the rebellion, when heart throbs beat loud and painfully, and yet there was something akin to it, and we felt that grand and heroic deeds were being acted that the recording angels above alone would keep.

On and on the fire fiend rolled, and as it licked up alike the cot and the palace, it seemed to mock at the puny arm of man. These terrible shocks to humanity are full of deep meaning.

They are profound lessons, which all should study.

When our Nation's heart was struck dumb, and almost paralyzed by the brutal assassination of Abraham Lincoln, how we looked into each others' faces, and drew closer together in the contemplation of the horrible deed.

Out in the country, away from city life and customs, if two persons meet, there is recognition, an interchange of thought, and a feeling that we belong to a common humanity. So, when such a fearful catastrophe rends the heart of humanity, the cold formalities of city life are for the time laid aside, the heart speaks, and man greets his fellow-man in a common interest.

The most redeeming trait of the late war was the philanthropic movement of the Sanitary and Christian Commissions, for the relief of the suffering ones. It was the highest thing that poor humanity, with its war spirit still alive, could do, first main men and then do all they could to relieve them. We look for the coming of a better time, when such commissions shall not be needed.

To-day the philanthropy of the world has been awakened by this terrible devastation and loss of life and property as it never was before; money and provisions and clothing have been given freely for these suffering ones, and, as it is always "more blessed to give than to receive," the world is being abundantly blessed.

Those who know of the thrift and energy of our people, and especially of this, the most wonderful of all cities, know that such a calamity will only fire anew the ardor and enthusiasm of the enterprising citizens of this great metropolis of the West or rather centre of our country.

Already business has revived and in a few months this will be greatly extended, and in a very few years this city, that now lies smouldering in ruins,

will rise, phoenix-like, and be seen again in queenly beauty. Our readers are aware that the office of the *Journal*, with almost all its contents, was swallowed up by the devouring element.

We are glad to know that the appeal of Brother Jones for assistance has been so promptly responded to, especially in the effort to obtain new subscribers.

We repeat the suggestion, that each one of the present subscribers should resolve to obtain at least one new one, and as many more as they can, and would also propose, that those who feel able, should subscribe at once for an additional copy of the paper, to hand to some one who will read it. This is not a matter of charity, for each one who subscribes gets the worth of their money. Indeed, we know of no better way of investing small sums of money, than in circulating our books and papers, which are silent, but powerful messengers of the living Gospel to the people wherever they go.

BROTHER JONES.

We were highly gratified to see him at our office in Philadelphia, on the evening of October 18th, on his return from New York.

Never before have we seen him so calm and collected; manifesting the coolest and most heroic determination to bring order out of chaos at once, and have our *JOURNAL* again before the world in a very few days.

He estimates his loss at about ten thousand dollars, on which there are insurances of no value; but as you will see by his editorial in this number, and hastily written in our office, all will be right very soon.

We think if the spiritualists do the best they can, we shall have a list of forty thousand subscribers in less than a month from the day of the fire. To do this, each subscriber must obtain at least two new ones. We have pledged ourselves for a hundred, and if our friends will aid us we could easily make it five hundred.

Send on your subscriptions at once, either to the Central Office, No. 148 West Washington Street, Chicago, or to our address, 634 Race Street, Philadelphia, and we will gladly forward them.

We must be in earnest now.

This is the time to work in the East. Not only has Chicago been devastated by fire, but large sections of our country have been laid desolate by the same devouring element. Our subscribers and friends in those sections can do nothing now. Let us be in earnest then!

A QUAKER hearing a man expressing very loud sympathy for one in distress, asked him quaintly, "Did thee feel in thy pocket for him?"

Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.

The Third Annual Meeting of the Society will be held in Camden, N. J., at Central Hall, corner of Fourth and Plum Streets, on Wednesday, Nov. 29, at 2 and 7 o'clock, P. M.

Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be in attendance. Dr. Coonly and other speakers are expected.

All Friends of the Cause throughout the State, and other States, are cordially invited.

SUSAN C. WATERS,
President of Society.

STACY TAYLOR,
Chairman of Ex. Committee.

L. C. Draper
Box 486

Religio-Philosophical Journal.

CHICAGO, NOV. 1, 1871.

No. 7.

S. S. JONES, Editor and Proprietor.

Vol. XI.

CHICAGO AND HER DESTINY.

The Religio-Philosophical Journal.

Great even in the horrors of her recent conflagration!

For a night and a day even the stoutest hearts quailed at the fearful loss of property, and the more terrible loss of life and human suffering.

An hundred thousand human souls driven from their homes and every comfort of life destroyed! Two hundred and fifty millions of dollars worth of property destroyed! No pencil can paint, no pen can write, and no tongue can depict the horrors of those terrible hours.

It will be a theme for conversation for centuries to come. The aged grandsires and grandmothers, now little boys and girls, will tell the tale to their great grandchildren, and they will listen with awe-stricken horror to the truthful tale as it shall be recounted eighty years hence by those who were eye-witnesses of the unparalleled devastation.

Chicago—unparalleled in life and vigor—unparalleled in the devastation of life and property—unparalleled in recuperative powers—unparalleled in ability to bring order out of chaos. But eighteen days have elapsed, at this writing, since a sea of flames enveloped the heart of this city, and nearly five square miles of solid buildings, one-third of which were palatial structures, were swept out of existence.

The terrible conflagration, with its attendant horrors, aroused the sympathy of the civilized world. Every means of conveyance was brought into immediate use, and freighted with the necessities of life for the homeless and destitute. A more noble example of the innate goodness of human nature was never manifested.

Man "totally depraved!" The sentiment is an abominable lie. The manifestation of the holiest feelings known, towards the sufferers of Chicago, by all classes of people, is evidence that the germ of goodness is found in every human soul, and only needs proper conditions to cause it to germinate and bring forth fruit.

The noble impulse of the world towards poor, suffering Chicago, has inspired every one of her sons and daughters with new zeal and courage. The waste places already show signs of speedy reconstruction. Scarcely a place remains intact as the flames left it.

The streets are all cleared of their rubbish. The fallen debris is being carefully assorted, and all that is valuable for rebuilding (brick, stone and iron) is being carted out and placed in proper condition to be re-used in building.

All over the burnt district new structures are being erected. Some are permanent and good—of brick, stone and iron—others are temporary, for immediate business purposes, while others are

workshops and shelters to the many thousands of busy mechanics, who have come up from abroad to aid in the great and noble work of rebuilding the city of Chicago.

Our population is made up from the blood of all nations. In this the hour of these terrible trials they are not forgotten by their countrymen and relatives. From all quarters capital is flowing in, not only to relieve sufferers by free donations, but capital is seeking investment among known friends and business men to rebuild the city.

We have no hesitancy in saying that such a scene of desolation was never presented to the human eye as Chicago presented the day after the fire. No such scene of life and activity among ruins was ever seen as Chicago to-day presents.

Work will be continued throughout the winter. Every able-bodied man who may come here for work, will find employment at good wages. Our beloved city will be rebuilt with a rapidity only equaled by the activity of the element that destroyed it.

THE RELIGIO-PHILOSOPHICAL JOURNAL will appear in full size at the earliest possible moment. We stated in our last miniature edition, that we had purchased an entire new outfit for our Publishing House, and that the same had been shipped to this city. Every day since, we have been anxiously awaiting its arrival, but as yet, not a single box has come to hand. Transportation companies are taxed to their utmost capacity, and immense piles—hundreds of thousands of tons of goods are piled up awaiting their turn for shipment. We shall continue to look for them until they arrive, and then we shall make all possible haste to arrange our Publishing House and issue the JOURNAL in regular size. We confess our impatience, but, nevertheless, our philosophy tells us to *bide our time*, and not to look for *mechanical impossibilities*. It will be but a few days at farthest before we shall be fully under way in publishing our regular weekly editions of the RELIGIO-PHILOSOPHICAL JOURNAL.

To those who have already so kindly responded to our urgent calls for relief, we tender our heartfelt and unfeigned thanks. Gratitude, we believe, is a dominant element in our nature. The many who have written, promising renewed efforts to aid us by procuring new, advance paying subscribers, are entitled to and do receive our most cordial thanks. Others who have sent us remittances to aid in sending the JOURNAL to the poor, have worked in the right line. While we do not ask nor receive one dollar as a charity or donation, yet, every dollar invested in a subscription to our paper, for some poor person or friend (and there are multitudes of them), aids us very much at this time, and, at the same time is a means of *breaking the bread of life* to those who would *mentally starve* but for such charity. While the world is sending bread to the destitute of our city, will not our friends exert, and every one send,

three dollars for mental food for some starving soul within his or her knowledge? We urgently appeal for this kind of aid. It benefits us and it benefits those who will call you blessed. Aye, it will make many souls rejoice—mortal and immortal souls. Angels will look upon such deeds with smiles of approval and tears of sympathy.

If our friends would but realize the anxiety that their spirit friends have in the promulgation of the faith in spirit communion, each and every one would redouble their efforts to circulate the journals devoted to spirit-communion.

To the very many who are yet indebted to us for arrearages, we look for speedy responses. It is that class to whom we must look for immediate and speedy relief. *Even-handed justice* will prompt every one who owes us, to raise it at all hazards. All that is required, is a will to deal by us as they would wish to be dealt by, if they were victims of a similar calamity. We ask no one to steal to get money to pay us just dues, but we do ask them to use every honorable means to accomplish the object. Not a subscriber, thus situated, will fail to borrow sufficient to cancel such indebtedness, if he or she tells the facts in regards to the use to which the money is to be appropriated.

To that class we do most emphatically appeal; not a day should pass without the remittances being made. We have given credit freely, when our means would admit. Now is the hour of trial with us, and we in turn simply ask that which the world awards as right and just.

Spiritualists, Liberalists, Free-thinkers throughout the world, to you we look for that support which shall enable us to send forth, broadcast, liberal thoughts, based upon the philosophy of life, which are all-potent in banishing the errors and superstitions of an old and effete system of theology. We trust that we shall not look in vain.

BOOK DEPARTMENT.

We are now prepared to fill all orders for books such as we have heretofore advertised in the JOURNAL, or any other miscellaneous works. Orders are respectfully solicited. Address,

S. S. JONES, 150 Fourth Ave., Chicago.

Spence's Positive and Negative Powders for sale as usual.

Mrs. A. H. ROBINSON, continues to treat the sick by letter as heretofore. See her advertisement in old papers. Address her at her residence, 148 Fourth Ave., Chicago.

The Office of the RELIGIO-PHILOSOPHICAL JOURNAL is located at 150 Fourth Ave., Chicago.

Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.

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STACY TAYLOR, President of Society.
Chairman of Ex. Committee.

Philadelphia Department.

By HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at No. 634 Race Street, Philadelphia.

Watchman, What of the Night?

The vast tidal wave of feeling that has swept over the great sea of humanity within the past month, has been fraught with lessons of the most profound interest to all mankind, and especially to the philosopher and student, who would look beneath the surface of things to the grand causes that are operating there.

Our brethren on the other Continent have been using the term *Solidarity*, which Louis Kossuth introduced, and although scholars object to it as a bad word, it seems to us more expressive than our popular term, the *Masses*, because it means the unity of the race—the oneness of the great mass of humanity.

Mankind are one, more essentially to-day than ever before. The arteries of commerce have sent the life-blood all over the globe, and the nerves of the telegraph have given us power to feel for each other.

There are no strangers on this little ball of earth. There is not an island in the far-off oceans but holds some throbbing human heart that beats in sympathy with all mankind. From the highest to the lowest, from the most cultivated and enlightened nations to the lowest and most ignorant, this bond of union extends.

The external means to which we have referred are not all. Commerce, with its white wings and its steam; the glorious telegraph, with its flashing lightnings, do their work; but "there is a power behind the throne greater than the throne." Spiritualism has revealed and is revealing to us the fact that over and around all nations there are bands of spirits closely allied to these in interests and destiny, and that these great national bands are not isolated as they were in former times, when "Lands separated by a narrow frith abhorred each other."

To-day these national councils, great and small, of spirits, mingle much more freely than earth's children do, and they are seeking to bind all nations and peoples together, and make us one, by showing us that we have common interests and a common destiny. As the facilities for travel on earth have greatly extended the bonds of brotherhood, so in spirit-life, where the freedom of travel is much greater, the opportunities to do this are correspondingly increased, and with the more general mingling with each other, and interchange of thoughts and feelings there is a much better understanding existing.

In the recent wide-spread calamities, more terrible than anything of the like character that has ever fallen upon humanity, we have witnessed a more universal outburst of sympathy and practical benevolence, than has ever been seen on this globe. Humanity, standing on a higher plane, has taken a grander step, leading it to a diviner position: the blessings conferred and the obligations sustained, have bound together the human family more firmly and enduringly than ever before.

Those agonizing heart throes have sent a ripple over the great ocean of humanity, which will carry healing and blessings to all nations. In the light of such a scene, the littleness of selfishness and the narrowness of bigotry are for the time lost sight of, and only the better nature of man speaks. Man realizes something better than he had known in the past. A feeling has come to humanity that never can be lost; they may fall back into the old ruts, but the divine draught which they have taken will never permit them to sink so deeply again.

Every holy sympathy that is awakened, every divine impulse that sweeps across the human soul and draws out its native harmony, lifts man into a higher condition.

It is not the giving of external goods (although the obligation rests upon all who can, to do this), it is the feeling of kindly sympathy that really blesses both giver and receiver, and that all may and do give whose souls are touched with a divine impulse.

Chicago will rise again, phoenix-like, and in her resurrection will have the blessings of the civilized world, and millions of human beings who may never have heard of this city and who may not know a single inhabitant of it, will feel a live interest in its welfare.

Upon the citizens of this great metropolis rests an added responsibility which they can only fulfill by remembering the words of the blessed Jesus: "Inasmuch as ye did it unto the least of these, ye did it unto me."

AN INVOCATION.

By Mrs. N. J. T. Brigham, delivered at Harmonial Hall, Philadelphia, and reported for the JOURNAL by Henry T. Child, M. D.:

Our Father and our God! Thou in whose hands we are forever! Thou whose spirit is our breath and life. We are grateful for the light that Thou hast given us. Thou art the Infinite and we are the finite, and as all plants grow upward, climbing towards the brighter light, and as the vines cling to that which constitutes their support, so do we grow upward, upward to Thy light, and pray ever to Thy beautiful and perfect nature to sustain us. When our spirits are disappointed; when we have trusted in our own plans and they have failed us; when those upon whom we have looked as the very emblems of earthly excellence prove to us how vain are these expectations; then, oh Father, we can turn to Thee and find that Thou hast never disappointed us. For though in the grand working of Thy law of compensation, the results may come slowly to us, yet they are eternally sure. Not to-day may we see the realization of our brilliant expectations; not to-day may come the fulfillment of all the prophecies of the angels, but it comes to us gradually, as the spring-time comes, and we find at last that all we have deserved we shall surely receive. We find at last that after disappointments, that after griefs and countless troubles in this earth-life, there comes to us a beautiful manifestation of Thy loving mercy and enduring kindness. So, oh Father, we can trust Thee. Whatever comes, we can, in the weariness and weakness of our natures, lay back upon Thy Divine arm, and be rested with the magnetic life and love that flows to us from Thee. So teach us to trust in Thee when our faith grows weak; teach us to look to Thee when disappointments gather around us, so that we may always feel that we are overshadowed by Thy love evermore.

The Food of the Ancients.

Not one of us but has felt curiosity about the food of the ancients. Diodorus Siculus says that the first men ranged over the fields and woods in search of food, like the beasts, eating every wild herb they could find and such fruit as the trees produced. An ancient writer affirms that the diet of the primeval race differed according to the productions of their respective countries; the Arcadians having lived on acorns, the Argives on pears, the Athenians on figs, &c. Plutarch relates that the Argives, led by Inachus, searched the woods for wild pears to support them. Pliny laments the savage condition of the first ages, "which subsisted on acorns." Galen not only thinks these accounts are true, but he tells us that "acorns afford as good nourishment as many sorts of grain; that in ancient times men lived on acorns alone, and that the Arcadians continued to eat them, long after the rest of Greece had made use of bread-corn."

Herodotus relates that upon the death of Lycurgus, the Lacedæmonians, meditating the conquest of Arcadia, were told by the oracle that there were among them the best acorn-eaters, who would repel them, in case they attempted to carry their arms thither, as afterwards happened. Is it not strange with what perverse hallucination philosophers and poets have ever spoken of those periods in the history of the race as the "golden ages"? At length, by what steps we cannot know, agriculture, doubtless in simplest, rudest forms, began. Hesiodus ascribes this invention to Ceres, and admonishes the husbandman to pray to Jupiter and to her before he enters upon his labors. Pliny attributes still further the invention of the plow, grinding corn and making bread, to Ceres, and adds that "Divine honors were paid her in Attica, Italy and Sicily, on this account." At length, as the wonderful story goes, the Creator gave man permission to eat the bodies of animals. This is said to have been given first to Noah, in the following words:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." And, immediately, another addition was made to man's stomach indulgence. "Noah began to be a husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." Of course he did not permit his family to indulge in wine until he had first fully tested it upon himself. Might it not be poison? Might it not kill? With that self-sacrificing spirit so characteristic of man, Noah first tried it fully upon himself. Beer was discovered not long after. Herodotus informs us that in the corn province of Egypt, where no wines grew, the people drank a sort of wine, made of barley. This, it is thought, is the strong drink mentioned, together with wine, in many places in the Old Testament. It is thought, by those who have given most attention to the food of the original race, that different foods were introduced, much in the following order, viz.: Fruits, seeds, herbs, bread, milk, fish, flesh, wine and ale; to which may be added, butter, honey, eggs, olive oil and cheese."—*Dio Lewis*.

THE DAVENPORTS have recently held a series of successful exhibitions in this city.

LAURA V. ELLIS is now holding seances at Mercantile Library Hall.

VEILED ANGELS, OR AFFLICTION.

Unnumbered blessings, rich and free,
Have come to us, our God, from Thee.

Sweet tokens written with Thy name,
Bright angels from Thy face they came.

Some came with open faces bright,
Aglow with heaven's own living light,

And some were veiled, trod soft and slow,
And spoke in voices grave and low.

Veiled angels, pardon! if with tears
We met you first, and many fears,

We take you to our hearts no less;
We know you come to teach and bless.

We know the love from which you come;
We trace you to our Father's home.

We know how radiant and how kind
Your faces are, those veils behind.

We know those veils, one happy day,
In earth or heaven, shall drop away;

And we shall see you as ye are,
And learn why thus ye sped from far.

But what the joy that day shall be,
We know not yet; we wait to see.

For this, O angels, well we know
The way ye came our souls shall go;

Up to the love from which ye come,
Back to our Father's blessed home.

And bright each face, unveil'd shall shine,
Lord, when the veil is rent from Thine.

Strange Event in a Sisters of Mercy Convent in St. Louis.

In the Convent of the Sisters of Mercy, corner of Twenty-third and Morgan Street, St. Louis, Mo., a wonderful cure has just occurred which has caused a great sensation, and is authenticated by clergymen, Sisters of Mercy, and reputable physicians.

Theresa Schafer, a quiet, modest, well-behaved girl, 22 years of age, was reared in St. Vincent's German Orphan Asylum until ten years of age, when she was adopted by Mr. Schafer, who was childless. For several years her health had failed more and more, until finally a great tumor appeared on her right side, in the region of the liver, causing her severe pain.

A number of very able physicians attempted to cure her, but in vain, and at last, after praying for many days, she seemed at the point of death, and was given up by the doctors, when she went into a trance, and was at once, as she alleges, cured by spirit aid. One very able doctor says:—

On the morning of Saturday, August 27th, I was consulted by the sister in charge to know if the last rites of the church should not be performed, or rather to learn if the patient was not dying, so that the Sacrament might be given. I found her in an unconscious and evidently in a

dying condition. It was my impression that she might survive as much as twenty-four hours, hardly more. I left the house immediately after, and on the following morning I again visited the institution and found the patient entirely well. On Monday, August 28, she was examined by Drs. Papin, Cooper, Quries and myself; the tumor was gone, the functions of the body were evidently in a perfectly healthy condition and properly performed, and the patient was well.

M. YARNAL, M. D.,
N. Ninth St., St. Louis, Mo., Sept. 9, 1871.
Other doctors confirm this statement.

LET me say that the house of our worship is not any cathedral like St. Peter's, nor any church like St. Paul's, but in our every-day lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest and best when most of truth and purity are gathered in heavenly accord. The holy flames ascending from such altars will purify all homes and keep them free from guile. I believe in home and domestic virtues—in the family and in fidelity to the love out of which it should always spring; and more especially do I believe in attaining to that love which shall be so perfect as to be continuous; with increasing years continually growing deeper and broader and nearer akin to that of angels, and which shall finally overleap the barrier of the grave, swallowing death up in an eternal and victorious joy. It is to Spiritualism as a religious faith, and to the concomitants of Spiritualism, in the various beneficent reforms which are based on its doctrine of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spiritualism is a foe to and a disorganizer of society, is true only in the sense that it seeks to burn, as with fire, the gross materiality which now rules the family, and substitute for it the domination of spiritualized and intellectualized affection; and finally, it teaches that the perfect earthly family is never dissolved.—Mrs. Woodhull.

J. JEFFERSON REILLY called on us on his way to Connecticut, to fill an engagement with Mrs. E. Annie Hinman. He looks well and is in good spirits, his arm which was broken by the falling of a window sash upon it is doing well, and we are glad to know, will not interfere with his holding public circles.

CERPHAS B. LYNN has just closed a very successful course of lectures in the New Hall of the First Association of Spiritualists of Philadelphia, at Broad and Spring Garden Sts.

For every conflict of feeling is borne to the soul a higher revealing, drawing us up from this vale of tears to the bright homes of the angel spheres.

M. M. JONES.

WHEN a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

EMERSON.

VICTORIA C. WOODHULL will lecture at Institute Hall, Broad and Spring Garden streets, on Thursday, the 9th of November, at 8 P. M.